

## ***Tumpek* Tradition in Bali: A Media for Maintaining the Sustainability of Environmental Conservation Ideology<sup>1</sup>**

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### **Abstrak**

Makalah ini memaparkan Tradisi *Tumpek*, khususnya *tumpek wariga*, di Bali sebagai media yang menjaga keberlanjutan ideologi yang merupakan sistem berpikir, sistem kepercayaan, dan praktik-praktik simbolik (Thompson, 2003:17) terkait dengan ekologi, yakni kajian keterhubungan antara makhluk hidup dengan lingkungannya (KBBI, 1999:266). Kajian komprehensif ritual *tumpek wariga* dalam kaitannya kelestarian lingkungan akan ditinjau dari aspek ideologi dalam ancangan EEH (*Extended Ecology Hypothesis*) (Steffensen & Fill 2013, 2014) yang menelisik keterkaitan ekologi dalam *Tumpek Wariga* dengan ekologi sosio-kultural masyarakat, ekologi simbolik, ekologi kognitif, dan dinamikanya secara historis dari waktu ke waktu. Penelitian ini adalah penelitian deskriptif kualitatif dengan metode pengumpulan data berupa pencatatan berbagai informasi dari sumber-sumber tertulis, pengamatan, dan wawancara. Analisis data dilakukan dengan menggunakan pendekatan kombinasi teks wacana tradisi lisan dengan teori ekologi, antropologi linguistik dan teori keberlanjutan. Temuan menunjukkan masih kuatnya praktek tradisi *Tumpek Wariga* dalam masyarakat Bali kontemporer, bahwa *Tumpek Wariga* adalah tradisi lisan yang berfungsi sebagai media keberlanjutan ideologi pelestarian lingkungan yang kaya nilai-nilai kearifan ekologis. Secara sosio-kultural-simbolik, ritual ini adalah aktivitas religius yang unik dari masyarakat Bali Hindu yang merupakan pemujaan Sangyang Sengkara yang merupakan manifestasi dari Ida Sanghyang Widhi Wasa, Tuhan Yang Maha Esa sebagai dewanya tumbuh-tumbuhan. Ritual pemujaan disertai dengan menghaturkan banten (sesajian) dan juga dengan tindakan verbal berupa *saha* atau sapaan dan doa-doa sebagai ungkapan rasa syukur atas dianugerahkannya tumbuh-tumbuhan untuk kesejahteraan umat manusia. Fenomena ekologi simbolik ritual *tumpek wariga* meyakini dunia makrokosmos yang menganalogi ke alam semesta beserta isinya berada di bawah kekuasaan Tuhan Yang Maha Esa yang patut dijaga keharmonisannya sesuai dengan konsep Hindu yaitu *Tri Hita Karana*. Konsep ini mengajarkan umat Hindu Bali menjaga keseimbangan dan hubungan harmonis yang harus ditaati yakni hubungan harmonis dengan Tuhan, yang disebut *parhyangan*, dengan sesama manusia yang disebut dengan *pawongan* dan hubungan harmonis dengan lingkungan yang disebut dengan *palemahan*. Secara ekologi kognitif ritual *tumpek wariga* mencerminkan pandangan bahwa relasi manusia bagian dari lingkungan bagian dari ekosistem. Dalam kaitan ini, manusia berperan sebagai obyek dimana harus tunduk kepada kekuatan alam, dan berperan sebagai subjek manusia dapat mengolah alam untuk keberlangsungan dan keberlanjutan hidupnya serta mengembangkannya. Hal tersebut menunjukkan keberadaan tradisi ritual *tumpek wariga* sebagai

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salah satu wujud penerusan nilai-nilai budaya kearifan ekologis warisan leluhur. Dalam dinamikanya, ritual Tumpek Wariga dari waktu ke waktu nilai-nilai universalnya tetap terjaga dan sejalan dengan semangat global dalam kaitannya dengan pelestarian lingkungan. Meskipun kondisi berkurangnya lahan untuk tumbuh-tumbuhan dan tidak adanya pepohonan terutama di perkotaan tetapi tanaman berupa pot-pot yang kecil masih bisa dipakai ritual *tumpek wariga*. Adaptasi sarana tidak menghilangkan simbol dan makna keselarasan ekologi dalam modernisasi.

Kata kunci: *Tradisi, Tumpek Wariga, keberlanjutan, ideologi, ekologi, pelestarian lingkungan*

### **Abstract**

This paper described the tradition of *Tumpek*, especially *Tumpek Wariga*, in Bali, as a media that maintains the sustainability of ideology as a system of thinking, belief, and symbolic practices (Thompson, 2003: 17), that related to ecology. Ecology itself is the study of the relationship between living things and their environment (KBBI, 1999: 266). A comprehensive study of *Tumpek Wariga* rituals, in relation to environmental sustainability, was studied from the ideological aspects in the design of EEH (Extended Ecology Hypothesis) (Steffensen & Fill 2013, 2014) which examined the relationship of the natural ecology of *Tumpek Wariga* with the socio-cultural ecology, symbolic ecology, cognitive ecology, and its historical dynamics over time. This research was a qualitative descriptive study. Data were collected using the documentation method, observations, and interviews. Data analysis was performed using a combination of oral tradition discourse textual approaches with ecological theory, linguistic anthropology and sustainability theory. The findings have shown the strong practice of the *Tumpek Wariga* tradition in contemporary Balinese society, in that, *Tumpek Wariga* is an oral tradition that serves as a medium for the ideology of environmental preservation that is rich in ecological wisdom values. Socio-culturally-symbolically, this ritual is a unique religious activity of the Balinese Hindu community. It is the worship of *Sanghyang Sengkara* as the manifestation of The Almighty God, the god of plants. Ritual worship is accompanied by giving offerings as well as verbal actions in the form of greeting or prayers. The prayer itself is an expression of gratitude for the gift of plants as the welfare of humanity. The symbolic ecological phenomena of the *Tumpek Wariga* ritual believes that the world of *macrocosms*, that analogues to the universe and its contents, is under the rule of God. Therefore, it should be maintained in harmony, in accordance with the Hindu concept of *Tri Hita Karana*. This concept teaches Balinese Hindus to maintain a balanced and harmonious relationship, namely a harmonious relationship (1) with God, called *parhyangan*, (2) with fellow human beings called *pawongan*, and a harmonious relationship (3) with the environment called *palemahan*. In ecological cognitive ritual, *Tumpek Wariga* reflects the view that human relations are part of the environment as well as part of the ecosystem. In this connection, humans act as objects which must submit to the forces of nature. In the other side, humans also act as subjects, which can process nature for the continuity and sustainability of their lives and develop them. This phenomenon shows the existence of the *Tumpek Wariga* ritual tradition as a form of the continuation of the cultural values of ecological wisdom of ancestral heritage. In its dynamics, the *Tumpek Wariga* ritual is maintained and in line with the global spirit in relation to environmental preservation. There is also another unique phenomena since small plants in small pots can also be used for *Tumpek Wariga* Rituals because of the limited of land for planting plants. The adaptation of means does not eliminate the symbol and the meaning of ecological harmony in modernization.

Keywords: Tradition, *Tumpek Wariga*, sustainability, ideology, ecology, environmental preservation

## 1. Introduction

Tradition is a cultural activity in a society that is undertaken repeatedly as a custom. Purwasito (2003: 229) states that tradition is a custom-produced by society in the form of rules that are usually not written but obeyed by the community. It is performed in the behavioural instructions that should be, even, must be done. Tradition builds the strength of ownership of every member of society. In the case of the reality of Balinese life, especially Balinese-Hindu society, tradition has also been religious rituals. Balinese-Hindu society, in treading their lives, is inseparable from the tradition of religious rituals which have been one of the elements of the three basic frameworks of Hindu religion. The frameworks are (1) the outermost layer consisting of activities, (2) *tatwa* (Philosophy), and (3) *susila* (ethics) (Suarjaya, 2010: 139). The existence of ritual traditions is still able to be maintained in the current siege of modernization and globalization which has penetrated into various fields of life.

One of the traditional cultures that still survive and develop in the reality of the socio-cultural life of the Balinese Hindu community is ritual traditions. The ritual tradition characterizes the religious system, namely a belief system about the existence of transcendental power that is considered to have a higher position than humans. For this reason, humans practice religious rituals as a way of communicating with these forces in accordance with their beliefs. Practices in religious rituals are manifested in unique forms such as asceticism, fasting, dhikr, meditation, sacrifice, prayer, sacred dance, trance and so on (Purawsito, 2003:230). In the religious system, sacrifice is one form of ritual for the recovery and maintenance of harmonious relations with God, ancestors, and nature. It includes speech worship in ceremonies to communicate with the universe or with God in the cultural context of a society, such as traditional ceremonies, state ceremonies, religious ceremonies (Fox, 1984; Halliday, 1997: 12-16). Therefore, ritual activities perform cultural practices, that is actualizing abstract things related to their outlook of life and beliefs (Rumahuru et al, 2102: 37).

Various ritual traditions that still survive and continue to be carried out by the Balinese-Hindu community include the ritual tradition of *Tumpek*. *Tumpek* is a day of remembrance of the power of manifestation of *Sanghyang Widhi*, The God Almighty. Regarding the implementation of *Tumpek* days, *Tumpek* are divided into six types of *Tumpek* holy days. This paper is specifically

focused on *Tumpek Wariga*. *Tumpek Wariga* is also called as *Tumpek Bubuh*, *Tumpek Pengatag*, and *Tumpek Pengarah*. As stated, it is a religious ceremony of the Balinese-Hindu community related to the environment, especially to preserve plants. Through the ceremony of *Tumpek Wariga*, the Balinese-Hindu community express gratitude to *Ida Sanghyang Widhi Wasa*, The Almighty God, as the creator of plants. Ritual tradition of *Tumpek Wariga* is a product of cultural heritage that contains philosophy values. It guides everyday action and has been a role for environmental sustainability ideology.

This comprehensive study about the ritual of *Tumpek Wariga*, in relation to environmental sustainability, will be viewed from the ideological aspect. It is based on EEH (*Extended Ecology Hypothesis*) (Steffensen & Fill 2013, 2014). Steffensen & Fill (2013; 2014) state that human ecology is expanded by integrating values and meanings into ecological structures (including ourselves and others). This study covers the socio-cultural ecology of society, symbolic ecology, cognitive ecology, and its dynamics historically from time to time. It aimed at investigating the ecological linkages of *Tumpek Wariga* and the socio-cultural life of the Balinese Hindu community.

Ideology itself is a system of thinking, belief systems, and symbolic practices (Thompson, 2003: 17). According to Gramsci, as quoted by Barker (2005: 79), ideology provides practical behaviour and moral behaviours that can be aligned with religion in secular interpretation, namely a unity believed between certain conceptions of the world with appropriate behavioural norms including conception with environmental harmony.

## **2. Research Methods**

This research was a qualitative descriptive study. The data collected using methods of recording various information from written sources (documentation method), observations, and interviews. Data analysis was performed using a combination of oral tradition discourse textual approaches and ecological theory, linguistic anthropology theory, and sustainability theory.

## **3. Results and Discussion**

### **3.1 The tradition of *Tumpek* in Bali: Media of Maintaining the Sustainability of the Ideology of Environmental Conservation**

The tradition of the *Tumpek Wariga* is an oral tradition that performed in rituals. It belongs to the Balinese-Hindu community. Oral tradition, according to Piliang (2005: 6), is a concept of art and style that presented as a continuation form, from the past to the present. Oral traditions have never changed. They are produced and re-produced in terms of sustainability as repetitions over the continuation of the past. However, it will change, or even lose, if nature around it has changed. On the other hand, Sibarani (2012: 123) states that oral tradition is the traditional cultural activity of a community which is passed down through generations. It goes orally from one generation to another generation. According to Pudentia (2010), oral tradition is not just a narrative. It is the concept of inheritance of a culture and part of human as social beings.

Sibarani (2012: 7) also states that the discourse of oral tradition is not only in the form of stories, fables and legends with various messages in it but also about the people's cognitive system, sources of identity, means of expression, religious systems, and beliefs, the formation of and reinforcement of customs and so on. Related to the current research, *Tumpek Wariga* is viewed as an oral tradition since it has also got the characteristics as mentioned above. The ritual tradition of *Tumpek Wariga* is a product as well as a practice of cultural heritage that has been passed down from generation to generation. The ritual tradition of *Tumpek Wariga*, with a variety of peculiarities and cultural values, has remained strong to survive. The strong practice of the *Tumpek Wariga* tradition, in contemporary Balinese society, functions as a medium for the ideology of environmental preservation. It is rich in ecological wisdom values.

Sustainable development, according to Indonesia Law No 32 year 2009 concerning environmental protection and management, is defined as a conscious and planned effort that integrates environmental, social, and economic aspects into a development strategy to ensure environmental integrity and safety, ability, welfare, and quality of life. Socio-economic reality has got direct relevance to the sustainability of development in the community domain (Espinosa and Walker, 2011: 18).

Next, the existence of the *Tumpek Wariga* ritual tradition as a medium for ecological development has a great potential in developing various aspects of life such as the development of social, cultural, economic, tourism and ecological sustainability. Media sustainability ideological wisdom values referred to the current study included (1) socio-cultural ecology of society, (2) symbolic ecology, (3) cognitive ecology, and its dynamics historically from time to time described below.

### 3.2 Ecology of Socio-Cultural Society

Ritual of *Tumpek Wariga* as ancestral heritage is still carried out continuously by its community, namely the Balinese-Hindu community. *Tumpek Wariga* Day celebrations, every six months (210 days). It is held 25 days before the celebration of the Galungan holiday. It is held on Saturday *Kliwon*, *Wuku Wariga* (seventh order) based on the Balinese Pawawon calendar. It has 30 types of *wuku*<sup>2</sup>.

Socio-culturally-symbolically, this ritual is a unique religious activity of the Balinese Hindu community. It is a kind of worshipping *Sanghyang Sengkara* which is a manifestation of *Ida Sanghyang Widhi Wasa*, The Almighty God, as the God of plants. The expression of prayer and gratitude is delivered through offerings called *Banten*.

*Banten* is a holy offering made from certain facilities, such as flowers, fruits, certain leaves like *betel*, and from foods such as rice with side dishes, snacks and so on. In addition, other important facilities are water and fire (Titib, 2000: 134). *Banten* is a sacred symbolic language of Hindus. As a symbolic language, it is offered as a medium to visualize Hindu teachings, that is to convey devotion which filled by a lot of philosophical values. *Banten* is also called a guardian or representative to relate Those who are worshipped and glorified (Suarjaya, tt: 64-65).

Specific forms of *banten*, in the celebration of *Tumpek Wariga*, are offerings, such as *canang pesucian*, *banten cau* that contain porridge. The porridge itself has various colors such as white, *bang* (red), *gadang* (green), yellow, etc. There are also other offerings offered in front of a group of plants or trees, usually in front of a coconut tree. Based on interviews with Ida Rsi Bhujangga Waisnawa Gandha Kusuma, at *Geria Giri Gandha Madhana Penatih*, and AA Ngurah Pujawan<sup>3</sup>, offerings are addressed to *Ida Sanghyang Widhi Wasa*, The Almighty God, as the creator of the universe. The interview data can be seen as follows:

“Upacara Tumpek wariga punika nenten berarti banten atau sesaji seperti bubuh (bubur) yang dihaturkan nenten semata-mata ditujukan ring sarwa tuwuh temuwuh utawi tumbuh-tumbuhan atau pepohonan nanging dihaturkan kehadapan Ida Sanghyang Sengkara sebagai penguasa tumbuh-tumbuhan dalam manifestasi Ida Sanghyang Widhi Wasa sane ngardiang sarwa tumbuh-tumbuhan punika, sane anggen nopang pangupajiwa upami sandang, pangan”

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<sup>2</sup> Pawukon/wuku is a Balinese Calendar that consists of 30, namely, *sinta*, *landep*, *ukir*, *kulantir*, *toulu*, *Gumbreg*, *Wariga*, *Warigadian*, *Juluwangi*, *Sungsang*, *Dunggulan*, *Kuningan*, *Langkir*, *Medangsia*, *Pujut*, *Pahang*, *Klurut*, *Merakih*, *Tambir*, *Medangkungan*, *Matal*, *Uye*, *Menail*, *Perangbakat*, *Bala*, *Ugu*, *Wayang*, *Kelawu*, *Dukut*, *Watugunung* (Udayana, 2009:11-12).

<sup>3</sup> Interviews on August, 10, 2019 and August, 12, 2019

“The *Tumpek Wariga* ceremony does not mean that the offerings, such as porridge, were offered to various plants only, but to *Ida Sanghyang Sengkara* as the Ruler of plants which manifesting *Ida Sanghyang Widhi Wasa*, the Almighty God, who created various types of plants. The plants are created for supporting life, like to make clothes and to have food”

The offering is accompanied by *sesontengan* or expressions with various versions. The versions are based on the local area. The examples are shown in examples (1) and (2).

(1) *Dadong dadong kaki dija? Ia jumah, ia ngudiang jumah ia gelem kebus dingin ngetor ngeed ngeed ngeed buin selae galungane mangda mabuah nged, nged, nged*

"Hi grandmothers, where is the grandfather? He is at home, what is he doing at home? He is sick, chilled, shivering, bushy, bushy, bushy. It is twenty-five days to the *Galungan* ceremony to bear fruit.

(2) *Kaki kaki dadong dija? Dadong jumah, ia gelem kebus dingin ngetor. Ngetor ngeed, ngeed, ngeed, ngeed, ngeed kaja, ngeed kelod, ngeed kangin, ngeed kauh, buin selale lemeng galungan mabuah pang ngeed.*

"Hi grandfathers, where is the grandmother? She is at home. She is sick. She is shivering hot. Shivering bushy, bushy, bushy, bushy north, bushy south, bushy east, bushy west. It is twenty-five days to the *Galungan* day to bear a lot of fruits"

In the expressions (1) and (2) above, *Kaki* and *Dadong* 'grandparents' are mentioned. It is a kind of respecting plants. This expression is also expressed by Ida Rsi Bhujangga Waisnawa Gandha Kusuma and I Gede Anom Ranuara<sup>4</sup>.

“*tetujon ngaturang bubuh beraneka warna nika lan kasarengin sesontengan ( ungkapan ) nenten ja tios wantah memuliakan sarwa tuwuh temuwuh utawai tumbuhan-tumbuhan sane pinih riin wenten dibanding manusa upami punyan nyuh. Nenten wenten sane uning sira sane ngawit sesontengan punika tersebar luas ring masyarakat Bali-Hindu, yadiastun sesonetngan punika diungkap dengan berbagai versi, nanging tetep madue tetujon kepedulian umat Hindu neglestariang lingkungan*”

"The purpose of the multicoloured offering is to glorify the various plant species or plants that have existed before the existence of humans such as coconut trees. No one knows who have started the phrase and spreading it to the Balinese-Hindu community. Even the phrase is in various versions, but it still has the (similar) aims of caring Hindus in order to preserve the environment. "

The expression of “sick, chilled, shivering, bushy, bushy, bushy” in data (1) and (2) above, is a metaphorical expression that refers to the condition of women who are going to bear children. The expression is a kind of hope so the plants will produce a lot of fruits. It is hoped that plants will be a fruitful source of human life as well as prosperity source.

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<sup>4</sup> Interviews on August, 8th and 10th, 2019.

The process of this ceremony has got a close relationship to the application of life, which is believed to have strategic value in maintaining human consciousness to not damaging nature. In addition, *sesontengan* (expressions) applied *mantras* (spelling) and prayers. Mantra is the composition of letters or letters arranged in such a way that they have the strength and are able to give the expected results (Puja, 1985: 40). Mantra is derived from the word *man* 'mind', and *tra* 'crosses'. So the mantra is sacred audio with the aim to cross the bright mind (Wiana, 2001: 2).

The words in mantra prayer are the utterances of the mind or statement that comes to mind and are shown to God (Puja, 2007: 38-39). The language spoken in the form of a mantra is a series of actions that play a role as expressing the mindset of the community of its owner (see Duranti, 1997: 6). Understanding language in relation to the culture of the speaker is not only woven into the language code, but also in social values, trust, social relations and wider community interaction, and its support system including the social structure of the family and social organization (Duranti, 1997: 277) as well as the beliefs of Balinese Hindus are reflected in the ritual of *Tumpek Wariga*.

The spell language used in the ritual *Tumpek Wariga* uses Sanskrit. Linguistically, the Sanskrit mantra is revealed in the form of poetic language with word choices in a pattern of parallelism, and poetry. Based on the results of interviews with informants, Ida Rsi Bhujangga Waisnawa Gandha Kusuma, in *Geria Giri Gandha Madhana Penatih*<sup>5</sup>, states that the Mantra/prayers were delivered by a *Sulinggih* or *Pemangku* (the person who delivered the ceremony). It is delivered at all ceremonies including *wari tump*. According to Balinese Hindu beliefs, this mantra will be able to complete *yadnya* (holy sacrifice). For example, the following is the mantra to to complete *yadnya*.

(3) *Om Sankara deva mūrṭiṇam*, 'Hyang Sengkara in the form of sainthood'

*Vāyavye ca pratiṣṭhaṇam*, 'sanctity located in the west-Sea,  
*Sarva universe pavitraṇam*, 'the whole world is cleansed'  
*MRTA Bhumi nugrahkam* "gives life to the earth is full of love

(Goudriaan and Hoykaas, 2004: 209)

In the data (3) above, phonologically, there is the existence of parallel sound patterns in the form of symmetrical assonance with *a-a*, that found in the word *sarwa* 'all' with vocal resonance in the

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<sup>5</sup> Interviews on August, 10th, 2019



*jagat* 'the universe'. In addition, there is also the pattern of rhyming words in the form of repetition of the same sound, and in the form of sound play in the form of the final rhymes, that found in lexicons *mūrtiṇam*, *pratiṣṭhaṇam*, *pavitraṇam*, and *nugrahakam*.

The use of such patterns, as mentioned above, is not only to displaying the beauty of shapes and causing musical effects, but also to build the power of magical affected power. Manifestations of 'power of language' can vary, but the point is, as stated by Bourdieu (1991: 57-58), remains in the choice of language, form, domain or style of language itself. Mantra/prayers as an instrument to reveal the meaning that was uttered in the ceremony *Tumpek Wariga* is always related to the existence of power / outside language. It is to reveal a set of norms and values that lead to forms of respect, worship, and hope. It implies a harmonious relationship between humans, the environment, and supernatural powers.

Furthermore, the prayer absorption is expressed verbally, by using various sentence modes such as desiderative, imperative, and indicative, that is in accordance with the belief in the existence of God as the highest nature of the world authorities. It can be seen in the following example.

- (3) *Om bhuh loka manṇḍala purṇam*, 'The ruler of the world has been satisfied '  
*śaṅkara deva nigrāṇam*, *Saṅkara* God, the God of love '  
*Dīrghāyu bhvana sa pūrṇam*, 'The longevity of the earth is fully well-filled '  
*Sarva maraṇa mokṣaṇnam* 'Free from all plague'  
 (Goudriaan and Hoykaas, 2004: 209).

The data example (4) above reveals a desire and hope to be satisfied, be given a long life, and be freed from all disease outbreaks. In accordance with the consensus of the Hindu community in Bali, the attribute of God of *Sengkara* is manifested in the worship on the *Tumpek Wariga Holly Day*. It has the power to provide a source of life for plants as support for welfare human. The use of ritual language, as presented above, is believed to have power since it contains magical elements.

Contextually, mantra/prayer of *Tumpek Wariga* is characterized as a ritual language, in which there is a sequence of bodily actions related to the use of verbal and non-verbal symbols. The symbolic media is a tool to reveal the absorption of hope to *Ida Sanghyang Widhi Wasa*, The Almighty God, to obtain physical salvation and the human soul. The language of mantra/ritual prayer, maybe cannot solve the problem directly. However, it gives spiritual strength and moral encouragement to human beings.

### 3.3 Symbolic Ecology

*Wariga tump* ritual is the symbolic ecological phenomenon. It believes that the world of *macrocosm* analogizes to the universe and its contents. The universe and its content are under the control of The Almighty God, and they should be preserved in harmony with the Hindu concept of *Tri Hita Karana*. This concept teaches Balinese Hindus to maintain a balanced and harmonious relationship, namely a harmonious relationship with (1) God, called *parhyangan*, with (2) fellow human beings called *pawongan*, and a harmonious relationship with (3) the environment called *palemahan*. The existence of all objects that are present in this nature, along with the entire ecosystem as well as the environment, are the proves of the power of God The Creator. According to the belief of the Balinese-Hindu community, that nature has magical powers as the God of the heavens, the Ruler of the earth, the Ruler of plants, the God of fertility, and so on. This magical power is worshipped through various ritual activities to protect the environment.



Figure 1. The natural atmosphere of Tanah Lot Temple



Fig. 2 The atmosphere of Mount Batur

That is why the Balinese-Hindu community is taught to respect, preserve, and develop various natural potentials. The teachings are contained in the teachings of *Yajna* ceremony. The ceremony is a sacred sacrifice with sincerity. Therefore, it is stated that the implementation of *Tumpek Wariga* ritual is a symbol of balance and harmony based on the belief of the Balinese-Hindu community. In accordance with the thoughts, Suarjaya (2010: 116) states that the universe is a unity that can animate all God's creations. It implies that humans and nature have a reciprocal relationship. Nature will not be able to proceed well without human assistance, and vice versa, humans cannot live without nature. Next, plants are realized as natural resources that are capable of providing materials of basic human needs such as food, shelter, and medicine, as well as as a source of family income. In addition, plants help humans preserve the environment such as preventing erosion, fertilizing the soil, and binding the soil.

Being the Balinese Hindu belief, *Wariga Tumpek* is expressed through the dedication offerings. The offering is addressed to *Sangyang Sengkara* as the manifestation of God in its function as the God of plants.



Fig.3 Illustration of *Sanghyang Sengara*

The offering includes *bubuh* (porridge) is variegated. The porridge itself has various colours such as white, *bang* (red), *gadang* (green), yellow, etc. The colourful porridge offered has had various symbols. White porridge is a symbol of plants that produce tubers. This tuber, if processed, can be made into a porridge such as yams, cassava, and taro tubers. *Abang* Porridge (red) is a symbol of gratitude for the creation of types of fields (grains and crops), such as rice, corn, goddesses, and others. Green porridge symbolizes the types of plants that bear fruit through pollination (pistil flowers, and yellow porridge as a gratitude for the creation of fruit plants that come out of the stems) (see Sudarsana, 2003, Udayana, 2009).



B



Fig. 4 *Banten* (Offering) Porridge for *Wariga Tumpek* Ritual

The action of offering is a kind of gratitude expression of Balinese-Hindu toward *Ida Sanghyang Widhi Wasa*, The Almighty God, for the gifts of plants for the welfare of humanity. The existence of *Tumpek Wariga* as a symbol of the balance of the universe and its contents are worth keeping and obeying. Balance is a prerequisite for harmony. It is expected to occur between all aspects of life. In this connection, every human being is expected to be able to position himself in a balanced and harmonious manner with the environment and position so that peace can be achieved. That is how the Balinese-Hindu community interpreted the celebration of *Tumpek Wariga* as a mirror to maintain balance and harmony in living with the natural environment.

### 3.4 Cognitive Ecology

The cognitive ecology of the *Tumpek Wariga* ritual reflects the view that human relations are part of the environment as well as nature. In this study, humans act as objects and subjects. As an object, human must submit to the forces of nature. As the subject, human must manage nature as well as to develop it for its survival and sustainability. This shows the existence of the ritual tradition of *Tumpek Wariga* in the culture system of the Balinese-Hindu community.

*Tumpek Wariga* is a place for the continuation of the cultural values of ecological wisdom of ancestral heritage. With its various characteristics, *Tumpek Wariga* is manifested in the Balinese-Hindu community's ecosystem. It reflects the *howness* of viewing and appreciating its ecosystem. It has got interrelated potential in supporting human life.

The available natural potentials are numerous and varied, such as minerals, energy, plants, animals, air, climate, water, terrain, and mountains. All of them have the potential to support human life as long as humans are able to sustain and to use them wisely. In the understanding of Hindus in Bali, humans must be friendly with nature. There is no such thing as subjugating nature. Humans, in Hindus Bali, are an inseparable part of nature. Therefore, nature must be treated as oneself (Udayana, 2009: 28).

Humans seek the management of plants in order to ensure the sustainability of their use. Various types of plants and various potential possessed are not just commodities but as part of their living systems. For this reason, its utilization is not based on exploitative activities but rather is based on efforts to maintain the sustainability of natural resources, especially plants.

The ritual of *Tumpek Wariga* is a reflection of the consciousness that underlies the Balinese-Hindu society, especially how humans see themselves in relation to the environment. People often assume that they can take anything from nature if they are ready to work for harmony. By having the ability to think, humans can create prosperity and well-being by exploiting the environment. This is a sign that humans are created by God as individuals who are blessed with excess thinking.

The ritual of *Tumpek Wariga*, with its various peculiarities and cultural values, is a product of cultural heritage. The ritual tradition reflects the intellectual property of the Balinese-Hindu community which includes knowledge related to environmental preservation. The existence of the *Tumpek Wariga* ritual tradition is one form of the continuation of the tradition of ancestral heritage. This is in line with the Simatupang's view (2013: 204-205) which states that inheritance is something that comes from the past which is owned, used, and valued by adults. Therefore, the presence of the *Tumpek Wariga* ritual implies the function and meaning of inheriting traditional cultural values. The knowledge contained can later be strived to become a guideline for behaviour in daily life. Knowledge is mainly related to knowledge about the environment. In other words, the *Tump Wariga* ritual contains messages and information for environmental management, especially plants that need to be obeyed, maintained, and preserved.

### 3.5 Tumpek Wariga: Its dynamics over time

*Tumpek Wariga* is an element of traditional Balinese-Hindu culture that is carried out routinely. The ritual of the tradition contains an ecological culture system in a sustainable manner. The ritual, in this case, *Tumpek Wariga*, is relevant to the development of contemporary innovations, especially with various environmental pollution issues related to sustainable development. In the 'Brundtland Report' (1987), sustainable development is defined as development that meets current needs without compromising the ability of future generations to meet their own needs (WCED, 1987, p. 43).

Referring to the view of K Lenin, in the Indonesian Encyclopedia, it is stated that dynamics is the essence of the whole process of interaction developed by individuals who are aware of a relatively stable structure (Shadily, 1980: 824). Norms, roles, traditions, or habits, as well as forces are relatively changing. The dynamical process of *Tumpek Wariga* in Balinese society has gone through three stages namely (1) internalization, (2) socialization, and (3) enculturation. According to Koentjaraningrat (2002: 142), internalization is a process of learning cultural systems at the individual level, while socialization is the process of learning individuals about cultural systems at the level of social systems. Enculturation itself is a process of learning and adjusting the nature of the mind as well as attitudes towards customs, norm systems, and all the regulations contained in the culture of a society.

By looking at the ritual of *Tumpek Wariga* in the life of the Balinese-Hindu community, in accordance with the concept of internalization, it reveals that the Balinese have learned a lot of traditions that exist in the *Tumpek* since they were born. Next, to understand the meaning behind the tradition of *Tumpek Wariga*, Balinese intensively associate with their social environment. It is conducted to know the deeper meaning of *Tumpek Wariga* tradition.

Furthermore, the term enculturation can be compared to the concept that is closer institutionalization or civilization. It seems that Balinese, since childhood, have cultivated this tradition in their minds. They learn by paying attention to the actions of their parents, both regarding the tradition of *Tumpek Wariga* and other tradition. Repeated steps taken by the next generation of *Tumpek Wariga* tradition patterned and established in the norms of young Hindu Balinese generation life. They are often called civilized.

In its dynamics, the values of *Tumpek Wariga* ritual, from time to time, are maintained. It is in accordance with the global spirit of environmental preservation. In the midst of the

globalization that faced by Balinese-Hindu society, the Hindus Balinese people are still able to maintain the diversity of traditional culture oriented to the understanding that the natural environment, including plants, are balanced things that should be maintained and preserved. It is in accordance with the spirit of *Tumpek Wariga*. Therefore, Hindus Balinese people are pushed to preserve the environment.

Even though the current condition faces difficulty because of the limited land for planting, and the absence of trees, especially in urban areas, Hindus Balinese people are still maintaining *Tumpek Wariga* ritual. They keep planting in the small pots, so the ritual of *Tumpek Wariga* can still be conducted.



Fig. 5. *Banten (Offerings) porridge on potted plants during the feast of the Tumpek Wariga*

The adaptation of means does not eliminate the symbol and meaning of ecological harmony in modernization. This illustrates how Balinese local wisdom is revealed in the traditions. It is a foundation of a sustainable ecological development movement. Furthermore, it strengthens one another, as well as contains mutually beneficial synergies, form a socio-cultural capital of local culture. It also supports tourism that developing in Bali today.

Therefore, there is a need for modern documentation steps and excavation of various ritual-traditional knowledge. As the results of the steps, it is believed that there will be a complete reference related to the current research, both for scientific and practical purposes, especially for



the continuation of cultural values . This becomes very important considering the challenges in the modern era that have penetrated in various aspects of life, including its potential to erode cultural wealth and tradition. Implications for the sustainability of *Tumpek Wariga*, for the preservation /sustainability of a holistic ecosystem, support the socio-cultural life of the community, as well as support tourism aspect, economic improvement, and improving the welfare community.

#### **4. Conclusion**

The tradition of *Tumpek Wariga* ritual is one of the cultural practices of the Balinese-Hindu ancestral heritage. Today, it remains strong and continues continuously. The phenomena of the *Tumpek Wariga* tradition in contemporary Balinese society, with its various peculiarities, is one of the media for the ideology of environmental preservation. It is rich in ecological wisdom values. Socio-culturally-symbolically, this ritual is a unique religious action of Balinese Hindu society in worshipping *Sangyang Sengkara*, the manifestation of *Ida Sanghyang Widhi Wasa*, The Almighty God of plants. In the view of the symbolic ecological phenomenon, the implementation of the *Tumpek Wariga* ritual is a symbol of balance and harmony that based on the power of God as the Ruler of the universe and its contents. In Bali, it is a kind of the implementations of *Tri Hita Karana* concept, that is to maintain a harmonious relationship with the environment.

The process of the ceremony of *Tumpek Wariga* is believed to have strategic value to maintain human consciousness to preserve nature. Different types of plants and different potentials are not just a commodity but also have been parts of the human life system. Therefore, its use is not based on exploitative activities but rather based on efforts to maintain the sustainability of natural resources, especially plants. The *Tumpek Wariga* ritual tradition, in its dynamics over time is maintained and in line with the global spirit for environmental preservation. Even though Balinese people meet problem of land availability, especially in urban area, and the absence of trees, the people are still maintaining the tradition. They use small pots to plant so they can still conduct ritual of *Wariga Tump*. However, the adaptation of means does not eliminate the symbol and meaning of ecological harmony in modernization.

The phenomena illustrates how Balinese local wisdom traditions, as a foundation in a sustainable ecological development movement in Bali, can be mutually beneficial synergies. Furthermore, it forms a socio-cultural capital of local culture that supports tourism aspect.

However, there should be further steps in modern documentation as well as excavation of various ritual-traditional knowledge. This will produce complete references, both for scientific and practical purposes, especially for the continuity of cultural values as a more systematic local cultural wisdom. This becomes very important since there are challenges in the modern era that have penetrated in various aspects of life, including its potential to erode cultural wealth and tradition. The *Tumpek Wariga* tradition supports the sustainability of a holistic ecosystem in plantations. Furthermore, it supports the socio-cultural life of the community, tourism aspect, and thus, improving the welfare of economy.

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